231 were able to deal with them effectively; otherwise we would have been hard put to defend ourselves even if we had sticks in our hands.

342 [40] At the back wall of Yo-ha's house are located the family's living quarters, consisting of a rectangular room built entirely of wood. The roof is also made of wood with stones on top to protect it from wind and snow. The stones are arranged in an orderly and pleasing manner on the roof. There is a wooden door in the room, but no window. Upon entering the room, one immediately feels suffocated in the nose and mouth by widespread clouds of smoke from the fire in the 354 hearth. The construction of the hearth, which is located slightly to the left of the center of the room, is very simple. A round pit about three feet in diameter is dug in the ground for building the fire. Three stone slabs are placed in a triangle [439] over this pit to support the large iron pan used for cooking. The pan, round at the bottom, is imported from the Han-Chinese. The fire is lighted by striking a flint with a piece of iron, but [372] actually the fire in the pit is never allowed to go out and it burns day and night. The center of all family activities, the hearth plays an important part in the Lolo household, as is shown later in our discussion of their family life.

516 When we entered the house, we were welcomed by Yo-
353 ha and invited to sit at the back of the hearth by the rear wall. This is the seat of honor for guests. Yo-ha himself took the host's seat on the left side of the hearth. At the back of the host's seat, or sometimes on the left side of the room divided by a wooden partition, were the family sleeping quarters, which also served as the storage place for precious articles and 352 provisions. In front of the hearth stood a wooden cabinet, 445 wooden shelves, water pails, and all the food utensils. Under the shelves were firewood and straw. The right side of the room was divided by a bamboo fence into two sections: a grindstone, a mortar, wooden pails, bamboo baskets, and other articles in the rear half; and two yellow oxen in a [231] wooden pen in the front half. This was the arrangement of Yo-ha's house.

342 Most of the houses in Ta-liang Shan are the same as
351 Yo-ha's, but there are a few exceptions. For example, the house of our headman-protector, Ta-chi, is well known in the Liang Shan area as a Sinicized Lolo house. It has brick walls, a tiled roof, and an arched stone gate with Chinese characters carved on the top and sides. Inside the gate are two sections, the front being a Chinese-style courtyard with animal pens

574 Lolo families would kill chicken and sheep to entertain us.
[231] Instead of stabbing the chicken with a knife, they would wring its neck with their hands until it suffocated to death. After
252 having seared off its feathers over a fire, they would boil it, roast it, or make soup with it. If they killed a sheep, they
[281] would always flay the skin very dexterously and use it to make a tobacco pouch or bag. The meat is carved into large pieces and cooked together with the bones. Only a little salt is added
[263] so that the taste is extremely light. As salt is very scarce in the region, the Lolo consider it as something precious. They
264 serve mutton in a broad-mouthed and flat-bottomed wooden
[415] bowl, often painted with pictures. The Lolo sit on the floor when eating. Rich black Lolo families would entertain their
[352] honored guests around a small round wooden table, about a half foot from the ground and two feet in diameter. At a feast given us by Ta-chi's family, they used this kind of small table on which were placed mutton, rice, and other food. The Lolo did not eat with us. At every meal there were four groups: the members of the inspection team, considered as honored guests, formed a group at the rear side of the stove; the black Lolo master and his family lined up on the left side; the hired laborers of our team, including the Han-Chinese or Lolo carriers, formed another group on the right side; the last group consisted of the black Lolo's household slaves. The last two groups might mingle with one another, but the hosts and guests always formed separate groups and never mixed with the white Lolo or the household slaves. From the Lolo point of view, members of the inspection team were equal to Chinese nobles and had the same status as the black Lolo.

574 According to Lolo custom, the food should not be en-
[264] joyed alone, but by all who belong to the household, even the slaves. Every time the Lolo killed a sheep to entertain us, it was shared by ten and more persons so that after the meal nothing was left of the animal. At the end of each meal they
[521] would sit around the stove and talk for a long while before dispersing. They engage in an almost endless conversation when there are guests to be entertained or when neighbors come to call after the master has just returned from a trip. When Ta-chi accompanied us to the village of San-ho-i-ta, visitors came almost continuously for the first day. Ta-chi would en-
273 tertain them all with wine, using wooden bowls as wine cups. The Lolo are fond of drinking, which has become a habit. Whether men or women, old or young, they all have a large capacity and can empty several cups at one draught. While distilled liquor is imported from the Han-Chinese region, the

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER VIII

THE FIRST STOP IN NOSULAND

563 AT the end of the first day we stayed in a small farmstead where lived a Chinese tenant of one of the Nosu landlords. A mud wall surrounded the buildings, and an adobe tower spoke of risk and danger. The tenant, a Mr Liu, told us that his people had for six generations lived in the land of the Nosu and that they used to be better off than they are now. We all slept in a small room on the mud floor.
352 Here we were immediately up against the primitive customs of the people of this land. We found a delightful lack of furniture everywhere. There were no chairs, no tables, no forms, no beds. It was the simple life with a vengeance.
516 Everybody sat on the floor. For the older folks and guests nearly every house provides skins of the black bear. Sitting on these was a little better than sitting on the mud floor, but the skins got very hard after a while. After a few hours of this kind of sitting one's legs ached very much. I carried with me a small Chinese-made folding-chair, weighing three or four pounds, and it was a great relief to have this to sit on at times. To those who knew how, it was very easy to open or fold up this little chair, but those mountain folk found it very difficult to understand the simple mechanism that guided the opening and shutting. There was no end of fun with this little chair, and as every now and again it collapsed when not properly fixed, the onlookers roared with laughter as some adventurous young fellow for the first and possibly

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the last time in his life tried what it was like to sit on a chair. 516
When one thinks of these people one is reminded of the advertisements which appear so frequently in the papers that find their way to this part of West China, where "'Varsity" and other kinds of chairs of all sizes and stages of comforts are pressed on the attention of the young men of England who will soon bear the burden of empire. We often grumble at the great burdens the white young men have to bear, but I fancy a return to something of the simplicity of many of the Oriental peoples would be a great advantage all round.

The lack of beds and bedding was very striking. In some 352 •
of the larger houses we entered we found that at one end 513
of the long room composing the house there was a corner screened off, and here was a rough bedstead where slept the heads of the household. The majority, however, slept around the wood fire, with feet facing the warmth. When a large number of them were thus sleeping they looked very like a huge cart-wheel, with the fire as the nave of the axle. Men and women all slept around the fire, dressed as they were in the daytime, covered by their felt cloaks if they possessed such, and uncovered if they had none. Apparently they slept well.

These people scorn the Chinese because they are so effem- 186
inate and must have comfort before they can get on. I do not know what they thought of me. I usually managed to get some straw on the floor and rolled myself up in my wadded quilt, the ordinary Chinese "pukai." Mr Long and I often lay in our pukais after the others had got up, and yarned away about many things. Just near to where I was sleeping the 235
first night was a large basket, in which rested some of the fowls

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CHAPTER X

SUPPER À LA NOSU

WE stayed the night at Chie-tsu Leh-chieh, the village with the loopholed wall around it. The home where we found a welcome was that of an uncle of one of the Nosu travelling with us. Passing through a courtyard, we were shown into a long room with scarcely any furniture in it. There was a large stone fireplace in the floor at one end, and on the fire was a large iron tripod, about two feet in diameter. On this was resting an enormous iron pan, similar to those the Chinese use nearly all over the country. There was a wood fire in full blaze, and the sight of it to the travellers coming out of the falling snow was very cheering and welcome.

The lady of the house was squatting on the floor on one side of the fire. Her long skirt was spread out around her. Two other women were near by, busy with the fire and the big iron pan on the tripod. There was a long straw mat on the side of the fire facing the lady of the house, and here we sat down, getting as near to the fire as we could, for it was very cold indeed. We sat watching the fire and wondering how long it would take to cook the huge steamer of rice that was resting in the iron pan on the huge tripod.

I noticed that none of the men about the place had any whiskers or moustache, and was told that the Nosu men do not consider it right to grow these. The hairs are all pulled out in early manhood, and never allowed to grow, except in

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

231 stood ready to kill it. He asked for an axe, and one of the girls went off into an inner room to fetch one. Taking the axe, he proceeded to beat the calf to death with the handle of the axe. First there was a big blow delivered over the head, and then there were blows all over the body. It is said that this beating gives the meat a very fine flavour. It was a cruel operation, though possibly the first heavy blow over the head stunned the creature and deadened the pain. Sheep are sometimes killed in the same way.

[352] 574 882 The bearskin I had to sit on around the fire was a very fine one. It was five feet long from neck to stump of tail, and had been shot some years ago by Ah-ku's husband, when he was alive. There was the usual presentation of wine, and one of the sons, twelve years of age, took his basin with the rest, at which the retainers and others laughed heartily. It was not that they objected to his drinking of wine, but to his taking his place with the others and considering himself a man already.

354 Usually in these homes, when a light is needed, some sticks of dried young bamboo are burnt. The stick may be five feet or more long, and one end is thrust into the rafters or a hole in the wall. The other end slants downward, and gradually burns away. By constantly picking off the burnt end, making one's fingers a pair of snuffers, the stick gives a fairly good light. I have sometimes met, at the beginning of winter, a lot of people from a village, going off to the hill jungle to gather their winter supply of bamboo candles. They need to be well dried before they will burn readily. With such lights as these I have known the aborigines learn to read, and make quite fair progress in their books during the dark winter evenings. At Ah-ku's home lights were provided

The Lolo use extremely simple implements and have hardly any furniture in their rooms. Wooden objects such as beds, chairs, tables and stools are nonexistent in the I region. The only furniture--generally found in the home of the well-to-do Heh-I--consists of one or two wooden cupboards, in which are kept containers for ch'ao-mien, wooden bowls used at meals, and other articles of daily use, as well as things which they regard as family heirloom (such as certificates of award given by the government.) Close to the back wall of the center room there is a huo-k'ang /stove/, which is generally square and sometimes slightly oblong, though there are also round-shaped ones. Three stones forming a triangle and set within the huo-k'ang constitute what is called kuo-chuang, upon which a large iron pot is placed. The Lolo and the Tibetans use the same equipment for their kuo-chuang, but while the latter use an iron tripod to support the pot, the former use three pieces of stone, irregular in size in the ordinary I family but regular and attractively carved with designs and ornaments in the family of the well-to-do Heh-I. Furthermore, the Tibetans use their pot only for boiling tea to drink with tsamba, whereas the Lolo use it to cook all their food, except ch'ao-mien which is edible when mixed with unboiled water. The I never drink tea or boiled water, but only unboiled water whenever thirsty. This practice is most unsanitary. /107/ At any rate, in the I family, the kuo-chuang is regarded as something sacred. Should one ignore this fact and step across the kuo-chuang in a moment of carelessness or perhaps hang wet stockings above it to dry, he would cause serious protest or even violence. Likewise, one must not violate the wooden cupboards placed against the back wall of the room.

The I are more advanced than the Tibetans in that they eat cooked food and have a more complete set of eating utensils. At least in this aspect of their living, they have been influenced by the Chinese. Aside from bowls they also use chopsticks and ma-shih-tzu (little round wooden spoons with long handles, used for mixing soup). They have an especially large iron pot, with a diameter of about three feet, which is used for cooking and placed over the kuo-chuang. It is bought from the Chinese for the I do not know how to smelt iron. They burn firewood in the huo-k'ang. But like the Chinese they know only how to cut down the forest, but not how to preserve and cultivate it. Since the large trees have already been felled in most of the areas, they now have to resort to picking up odd pieces of dried branches to burn as brushwood. Fuel supply has become a serious problem in the sparsely populated Liang-shan.

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [802] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy 291 villages, established near fertile fields, the cabins are built on piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[354] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[681] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.